Koryak RY4
Kamchadal RY3
Chukchee RY2

C /242 cont./

582 171 835 The Chukchee marriage norms probably were the same as among the other nationalities of the same linguistic group as the Chukchee, namely, the Kamchadal and the Koryak. Concerning the Kamchadal, we have the testimony K 582 835 of Krasheninnikov in Opisanie zemli Kamchatki /A Description of Kamchatka/ (II, 169) that marriages were concluded unhindered, between male and female cousins. As to the KK 582 835 C [835] Koryak, their norms were evidently /243/ under the strong influence of the Tungus peoples. Thus, while marriage to a niece was regarded as incestuous among the Chukchee, it was permitted among the Koryak. As among the Tungus, marriage simultaneously to two sisters is not allowed among KK 587 them. But the basic feature of Turanian marriage -- the obligation of marriage within one and the same clan -- has been perpetuated in the Koryak marriage in the institution of the sororate, or, as it is called by Iokhel'son, the double levirate. KK [171] [614] [177] As is well-known, the peculiarity of this institution, widespread even on the continent of North America (Algonkin, Thompson, Skidi, Pawnee), is expressed in the obligation of the widower to marry a woman from the clan of his deceased wife -- namely, a younger sister, cousin, or niece of the deceased (the last category -- nieces -- has evidently been adopted from the Tungus). Iokhel'son explains the origin of this institution by the desire to maintain religious ties that have been established between the spouses and by an unwillingness to admit an alien element to the sacred family hearth. Such an explanation could be very easily admitted, but then it is not understandable how the first, dead wife was admitted to the sacred hearth, especially since the Koryak have no knowledge of any kind of religious rituals like the KK 589 above-mentioned Chukchee ritual of administering the sacrament to the wife. On the other hand, this is explained 835 much more simply by the institution of obligatory marriage. With the obligatory cousin-marriage, sisters and female cousins of one family belonged to the brothers and male cousins of another, and naturally, when the wife of a man